

An Explanation of Some Benefits From Soorah al-Faatihah

Written by: Shaikh Muhammad ibn Abdil Wahhaab (1206 H.)

Explained by: the Distinguished Shaikh, Doctor:

Saalih ibn Fawzaan ibn Abdillah al-Fawzaan



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful

An Explanation of Some of Soorah al-Faatihah's Benefits

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②

الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④

In the Name of Allah, the Most Beneficent, the Most Merciful. All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful [1].

[Explanation:]

[1]:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Praise is due to Allah, the Lord of the Worlds, and may the blessings and peace of Allah be upon His Prophet Muhammad, his family, and Companions, altogether.

This treatise is a discussion specifically on the benefits of Soorah al-Faatihah - this great Soorah - called “al-Faatihah”, due to the fact that the honourable Mushaf begins with it, so it is the first Soorah in it. It has been named as “the seven of al-Mathaani”, as it is composed of seven Verses. Allah, the Most High, said:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ⑧٧

“And indeed, We have bestowed upon you seven of Al-Mathani [i.e., Soorah al-Faatihah] and the Grand Quran”

[15:87]

So, they are the seven al-Mathaani.

It is said: it is named “al-Mathaani”, since its recitation is repeated in every Rak’ah (unit of Salaah). It is called the Mother of the Quran, since the mother of a thing is its foundation to which it returns; the Quran returns to that which is contained in this Soorah in meanings. It is named as “as-Salaah”, as the Prophet (ﷺ) said in the Hadith which he narrated on the authority of his Lord [i.e., it is a Qudsi Hadith], that Allah, the Majestic and Most High, says: **“I have divided the prayer between Me and My slave in two halves”**, meaning: al-Faatihah, **“so he says: All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists), Allah says: my servant has praised Me. When he says: the Most Beneficent, the Most Merciful, Allah says: my servant has glorified Me. When he says: the Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), Allah says: my servant has extolled me. When he says: you (Alone) we worship, and You (Alone) we ask for help (for each and everything), Allah says: this is between Me and my servant in two halves, and for my servant is what he asks.”** [Reported by Muslim (no. 395) and others]

Soorah Fatihah is [composed of] seven Verses; three and a half Verses from them are for Allah - praise of Him, and three and a half from them are for the slave - from His statement **“And You (Alone) we ask for help”** until the end of the Soorah. So this is the meaning of His statement, the Majestic and Most High: **“I have divided the Salah”**, meaning Soorah al-Faatihah, **“between Me and My slave in two halves”**.

It is called “al-Kaafiyah (the sufficient)”, and “ar-Ruqyah (the exorcism)”, since a group from the Companions arrived at a tribe from the tribes of the Arabs, seeking to be taken as guests, but were rejected; their leader was bitten [by a scorpion], so they came seeking Ruqyah from the Companions.

One of the Companions said: “Verily, we can perform Ruqyah, but you refused to entertain us, so we will not perform Ruqyah except for a reward”, so they made the condition to be [the reward] of a herd of sheep. So, he [i.e., the Companion] recited Soorah al-Faatihah upon him [i.e., the tribal leader], so he stood up as if he had come from his camp.

So when they returned to the Prophet (ﷺ) and informed him about what happened, he said: **“How did you know that it [i.e. Soorah al-Faatihah] was a Ruqyah?”**

Soorah Fatihah is indeed great, and its greatness is attested to by the fact that Allah made its recitation a pillar from the pillars of Salaah, and that it is repeated in every Rak'ah, so this proves the greatness of this Soorah.

Contained within it are sublime meanings, as in it are the three types of Tawheed; the first of them: **“All praise is due to Allah, Lord of all that exists”**, this is Tawheed ur-Ruboobiyyah (Tawheed of Lordship), **“The Most Beneficent, the Most Merciful”**, this is Tawheed ul-Asmaa was-Sifaat (Tawheed of Allah's Names and Attributes), **“You (Alone) we worship, and You (Alone) we ask for help (for each and everything)”**, this is Tawheed ul-'Uboodiyyah (Tawheed of Worship), so it contains the three types of Tawheed.

It also contains the two types of Du'aa (supplication), as Du'aa has two types: Du'aa al-'Ibaadah (supplication of worship) and Du'aa al-Masalah (supplication of seeking a matter).

Du'aa al-'Ibaadah (supplication of worship): it is praising Allah, the Majestic and Most High, as well as remembrance of Allah, the Mighty and Majestic.

Du'aa al-Masalah (supplication of seeking a matter): it is the seeking of needs from Allah, the Majestic and Most High. So, this [type] is present in: **“Guide us to the Right Path. The Path of those whom you have bestowed your favour upon.”** All of it is a seeking and supplication, and for this reason, it is preferred that “Aameen” be said after its recitation, meaning: “O Allah, answer!”. The saying of “Aameen” is only for a Du'aa, and all of Soorah al-Fatihah is a Du'aa: Du'aa al-'Ibaadah as well as Du'aa al-Masalah.

In it also is a confirmation of Messages [which Allah revealed previously], and that is something necessary from His saying: **“the Lord of the 'Alamin (mankind, jinns and all that exists)”**, and ar-Rabb (the Lord) is the One who rectifies the slaves and nurtures them. The essential way of nurturing them is His sending to them His Messengers for the sake of their guidance and nurturing. And this is from what is imperative from His Ruboobiyyah (Lordship). From what is necessary with regards to guidance, **“Guide us to the Straight Way”**, is that it is not possible that guidance to the Straight Way occur except by means of the Messengers, may the blessings and peace of Allah be upon them, so in this is a confirmation of the Messages.

In it also is a rebuttal of every distorting sect, so in it is a refutation against the atheists who disconnect the creation from its Creator; in it is a refutation of them due to the affirmation that this creation has a Rabb, and he is **“the Lord of all that exists”**.

Rabb means: al-Khaaliq (the Creator), al-Murabbi (the Nurturer) of all the creation through blessings, al-Muslih (**the One Who Reforms**), al-Maalik (the Sovereign King); all of these enter into the meanings of ar-Rabb, so in it is a refutation upon the rejecting atheists.

In it also is a rebuttal against the Mushrikoon (polytheists) who worship other than Allah: **“You (Alone) we worship”**, where there is sincerity of worship for Allah alone. So, in it also is a refutation against the Mushrikoon (polytheists) who worship along with Allah other than Him.

In it also is a rebuttal against every group from this Ummah that separated from the way of the Truth, such as the Jahmiyyah, Mu’tazilah, and Ashaa’irah, who deviated [from the Right Path] with regards to Qadaa and Qadr (Preordainment and Divine Decree). In it also is a rebuttal against those who deny the Attributes [of Allah], the Mu’attilah (the deniers) who reject [Allah’s] Names and Attributes from the Jahmiyyah, Mu’tazilah, Ashaa’irah, Maaturediyyah and other than them; everyone who denies the Attributes or anything from them, then this Soorah is a rebuttal of them.

In it also is an affirmation of the Resurrection: **“The Only Owner (and the Only Ruling Judge) of Yawm ad-Deen”**. Yawm ad-Deen is the Day of Hisaab (recompense), since the meaning of “Deen” in this instance is “Hisaab (recompense)”. Yawm ad-Deen is Yawm al-Qiyaamah (the Day of Resurrection), and is named Yawm ad-Deen since Allah will recompense and reward His slaves in accordance to their deeds.

In it also is a refutation upon the Yahood (Jews), and they are those who earned His Anger, as well as everyone who treads their path - every knowledgeable person who doesn’t act upon his knowledge.

In it also is a refutation upon the Nasaara (Christians) who worship Allah upon other than guidance. So, in it is a refutation of every innovator [in Allah’s Deen] who worships Allah without evidence, from the Christians and other than them, as the misguided one is the one who worships Allah upon other than guidance. So, the Christians, the people of innovation, and those who believe in myths and superstitions, all of them come under [the term] **“ad-Daalleen (the misguided ones)”**, since they worship Allah by means of innovation, newly invented matters and philosophies which Allah did not send down any Sultaan (authority and permission) regarding.

In the same manner, in it is a refutation upon the misguided scholars who distort the words from their places, who act upon their desires, distort the Texts and interpret them upon other than what Allah intended in order for it to conform to their desires. At the forefront of them are the Jews and everyone who treads their path, just as the Christians are at the forefront of the people of innovation. For this reason, some of the Salaf (pious predecessors of our Ummah - the first

three generations) said: “Whoever deviates from our scholars has a resemblance to the Jews, and whoever deviates from our worshippers has a resemblance to the Christians.”

So indeed, this Soorah is immense, and the Shaykh (may Allah have mercy upon him) will mention its important benefits.



These three Verses contain three affairs [2]:

The first Verse: in it is Muhabbah (love), because Allah is the Mun'im (the One Who Bestows Bounties), and the Mun'im is loved in accordance to what is bestowed [3].

[Explanation:]

[2]: The three Verses which were mentioned in the beginning of the treatise: “**All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).**” They contain three affairs.

[3]: “**All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).**” “**All the praises and thanks be to Allah**” - for which reason? For His blessings, so He is praised, the Exalted and Most High, for Himself, His Names and Attributes, as well as His Actions. He is the One Who Bestows on His slaves, and everyone who bestows is praised in accordance to that which is bestowed, and this necessitates that he is loved. Since the nature of a person is inclined to love the one who does goodness for it, and Allah - the Majestic and Most High - is al-Muhsin (the Doer of Good), the One Who Bestows and the One Who gives preference to His slaves, so the hearts love Him due to His blessings, favours, and the goodness with a love that is not equivalent to the love [of other than Him].

For this reason, love is the greatest type of worship, and “**All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)**” includes love. The Shaykh, may Allah have mercy upon him, will mention that the types of love are four:
[1] Love that is Shirkiyyah: and it is the love of idols, statues, and everything which is worshipped other than Allah:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ

“**And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else)**”

[al-Baqarah: 165]

Since their love is a love of Tawheed and sincerity.

[2] **Forbidden Love:** and it is a love of that which Allah is angry with, from that which is impermissible, and from it is love for the polytheists and disbelievers.

[3] **Natural Love:** and it is the love of a person for his children, parents, spouse and friends; a person is not accountable for this type of love.

[4] **Obligatory Love:** and it is the love of Allah's Auliya (close friends), loving for the sake of Allah, as well as allegiance for His sake. All of this enters into His statement:



“All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).”

[al-Faatihah:1]



Love is categorized into four types: Love that is Shirkiyyah, and [the ones who have this are] those whom Allah said regarding them:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah”, until His statement:

وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

“And they will never get out of the Fire.” [al-Baqarah: 165-167] **[4]**.

[Explanation:]

[4]: “And of mankind are some who take (for worship) others besides Allah as rivals (to Allah).” Meaning: a similitude and equal for Allah, the Mighty and Majestic, so everything that is worshipped other than Allah has indeed been taken as a rival, similitude, and equal to Him. The polytheists love their objects of worship with a severe love, and for this reason, they die for them and fight on behalf of them. If they didn’t love them, they wouldn’t have fought for them, but on the contrary, they are attached to them and love them, because they [i.e., their objects of worship] are deep inside their hearts, and refuge is sought with Allah.

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ
الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

“And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah) and when those (whom they obey or worship) besides Him [like all false deities other than Allah, it may be a Messenger like 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), an angel, a pious man, a jinn, or any other creature - even idols, graves of religious people, saints, priests, monks, etc.] are mentioned, behold, they rejoice!”

[az-Zumar: 45]

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ

حُبَّ اللَّهِ

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else).”

[al-Baqarah:165]

This is due to the fact that the polytheists love Allah with a love that is shared and divided between Him and other than Him, whereas the love of the believers in Allah is a pure love:

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ

الْعَذَابِ

“If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.”

[al-Baqarah: 165]

He says, the Majestic and Most High: if they knew what they will be asked about on the Day of Judgement along with those whom they worshipped, they would have been in a different state [i.e., they would not be committing Shirk]. This is because those who were followed will declare themselves innocent of their following, and they will lie and say: “We did not order you with worshipping us, and we were not even aware that you were doing such”.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

۱۶۶

“When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.”

[al-Baqarah: 166]

The relations (being referred to in the Ayah) are love - as it was stated by ibn Abbas (may Allah be pleased with Him) - the love that used to exist between them and their objects of worship in the world will be cut off. [This will occur] after their mutual loving of one another in the world; they will start mutually cursing one another in the Hereafter:

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ
الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ
النَّارُ

"You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire."

[al-'Ankaboot: 25]

As for those who worship Allah and are sincere in their worship of Him, then verily, Allah - the Majestic and Most High - will befriend them in the Hereafter, honour them, and enter them into al-Jannah (the Paradise).

This is the capital of the believers in the Hereafter, and that is the capital of the polytheists in the Hereafter. If, in the world they were attached to the worship of those deities, fighting for them, [trying to] be victorious [on their behalf], and ruining themselves in defence of them, then verily on the Day of Judgement, this love and connection will become hatred, enmity, and a disconnection, and refuge is sought with Allah.

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

"Friends on that Day will be foes one to another except Al-Muttaqun (the pious)."

[az-Zukhruf: 67]

Other than the love between the pious ones, nothing will remain, because it was built upon a correct foundation, so it will remain in the worldly life as well as the Hereafter. As for the love (which exists) between the disbelievers and polytheists, then verily, it will be cut off and turn into hatred and enmity.

* * *

The Second [Type of] Love: love of falsehood and its people, as well as despise for the Truth and its people; this is a characteristic of the hypocrites [5].

The Third [Type of] Love: that which is natural, such as love of wealth and children. If it doesn't busy [an individual] from the obedience of Allah or lead one to that which Allah has prohibited, then it is Mubaah (permissible) [6].

The Fourth [Type of] Love: love for the people of Tawheed (those who believe in the Oneness of Allah in everything which is specific to Him, such as being worthy of worship, His Names and Attributes, etc.) and despise for the people of Shirk. This is the most trustworthy handhold of Eemaan (faith), and the greatest thing which Allah is worshipped by [7].

[Explanation:]

[5]: The second type: “love of falsehood and its people, as well as despise for the Truth and its people; this is a characteristic of the hypocrites”, for verily, they love falsehood and hate the Truth, love the disbelievers and despise the believers.

The [meaning] of Nifaaq (hypocrisy): it is to make Islaam apparent while concealing disbelief inwardly. [From the] signs of the hypocrites is that they love the people of falsehood and despise the people of Truth, so when you see someone who despises the people of Truth - specifically the Companions of the Messenger of Allah (ﷺ) (may Allah be pleased with them all) - and he despises the scholars of the Ummah, and he despises the Ummah of Muslims, then know that he is a Munaafiq (hypocrite). [This is the case] even if he apparently displays Islaam and testifies that there is nothing worthy of worship except for Allah, and that Muhammad (ﷺ) is the Messenger of Allah, but inside he is a rejecting disbeliever, covering with Islaam and the Shahaadatayn (Two Testimonies of Faith), and otherwise he is a disbeliever in the lowest depths of the Fire.¹

[6]: The third: natural love, meaning: what mankind is created and founded upon, [so] he loves his offspring, friends, and those who do good to him; this is natural love, which a person is not

¹ **Translator's Note:** The Shaikh, may Allah preserve him, is referring to the Aayah: “**Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.**” [an-Nisaa: 145]

held to account for except when he gives precedence to it over the love of Allah and His Messenger (ﷺ). Verily, then he would be sinning:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اَقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ
مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah)”

[at-Tawbah: 24]

So when someone gives precedence to [any of] these things above his loving of Allah and His Messenger (ﷺ), then verily, he is someone who this threat applies to.

[7]: The fourth [type] of love: love of Allah’s Auliya and despise of the enemies of Allah. This is loving /befriending for the sake of Allah and hostility for the sake of Allah, so he loves the people of Tawheed and hates the people of Shirk - this is the most trustworthy handhold of Eemaan (faith), is love and hate for the sake of Allah, and is allegiance and disassociation. This is from among the easiest affairs upon an individual. So, when he loves the people of Tawheed and befriends them, and despises the people of Shirk and take them as enemies, then this is a sign of firm Eemaan.

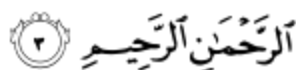
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The second Aayah (Verse): in it is ar-Rajaa (hope) [8].

The third Verse: in it is al-Khawf (fear) [9].

[Explanation:]

[8]: The second Verse from Soorah al-Faatihah, and it is:

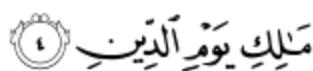


“The Most Beneficent, the Most Merciful”

[al-Faatihah: 2]

In it is hope - hope in the Mercy of Allah. This is because He is the Most Beneficent and the Most Merciful, so verily, His Mercy is hoped for.

[9]: It is His Statement:



“The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)”

[al-Faatihah: 3]

In it is a frightening from this Day, as well as the Day of Judgement’s recompense of evil deeds. So, in it is fear.

So, in the first Verse is the love of Allah **“All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)”**, the second **“The Most Beneficent, the Most Merciful”** contains hope - hope in the Mercy of Allah, and in the third is fear from the punishment of Allah **“The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)”**. So, when these three affairs are gathered, love, hope and fear, then they form the essence and foundation of worship.

As for the one who takes only one from among them, then surely he is misguided. The one who worships Allah through love only without fearing [Allah’s punishment] or hoping [in His

Mercy], then this is the way of the Soofees who say: “We don’t worship Allah due to fear of His Fire, nor out of hope for His Paradise, but rather, we worship Him because we love Him”.

This is misguidance, and refuge is sought with Allah, since the Messengers and Angels are the best of creation [and] they fear Allah and hope in Him:

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

“Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.” [al-Anbiyaa: 90]. The Messengers fear Him and have hope in Him. **“Those whom they call upon** [like 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), angels, etc.] **desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they** ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] **hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!”**

[al-Israa: 57]

These, as it comes in the Tafseer (explanation), are ‘Uzair, ‘Eesa and his mother (Maryam), whom the polytheists would worship. They were themselves servants hoping in the Mercy of Allah and fearing His punishment, so how can they be worshipped along with Allah?!!

As for the one who worships Allah upon hope only, then he is from the Murji-ah - those who depend upon hope and don’t fear evil deeds and sins. They say: “Eemaan (faith) is affirmation in the heart”, or “affirmation in the heart along with pronouncing it with the tongue”. They also say: “[Good] deeds are only a completion [i.e., of Eemaan, and are not a necessary component of it]”. This is misguidance, and refuge is sought with Allah, since Eemaan is statement [upon the tongue], action [upon the limbs] and belief [in the heart]. One of these affairs [alone] does not suffice. No doubt, all of them [are required]; not statement only, nor action only, nor belief only. On the contrary, without a doubt, all of these three affairs are required until Eemaan is verified.

As for the one who worships Allah upon fear alone, then he is upon the methodology of the Khawaarij who worship Him by means of fear [alone]. So, they only hold onto the Texts relating to threats [i.e., the Quranic Verses or Ahaadeeth relating to punishment for sins], whilst leaving off the Texts relating to al-Wa’d (Allah’s Promise), His Forgiveness and Mercy.

So these are the groups of extremes: the Soofees, the Murji-ah, and the Khawaarij. As for the way of the Truth, then it is to combine between these three matters: love, fear and hope.

This is Eemaan, this is the path of the believers, and this is Tawheed; and this is what combines these three: **“All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)”**, this contains love, **“The Most Beneficent, the Most Merciful”**, this contains hope, **“The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)”**, this contains fear.



“You (Alone) we worship”, meaning: *O Lord, I worship you with that which has passed - these three things: by love of you, hope of you, as well as fear of you* [10].

So, these are the three pillars of worship, and directing any of it to other than Allah is Shirk (associating partners with Allah in worship) [11].

In these three is a refutation upon the one who clings to [only] one of them, such as those who cling onto only love alone [12], *or hope alone* [13], *or fear alone* [14].

[Explanation:]

[10]:

إِيَّاكَ نَعْبُدُ

“You (Alone) we worship” [al-Faatihah:4]

[Meaning:] we worship you by means of these three things: love, hope and fear; this is due to the fact that worship is not actualized except with them, the combination of [these] three.

[11]: Meaning: whoever loves other than Allah is a mushrik (a polytheist; someone who commits Shirk with Allah), whoever hopes in other than Allah is a mushrik, and whoever fears other than Allah is a mushrik.

[12]: They are the Soofees.

[13]: They are the Murji-ah.

[14]: They are the Khawaarij and al-Wa’eediyyah; they are named this since they only hold onto the Texts related to al-Wa’eed (the threats).



So, whoever directs anything from these to other than Allah is a polytheist.

Also [present] in it [i.e., Soorah al-Faatihah] are [some more] benefits: a refutation upon three groups, all of which cling to one from among them [i.e., from among the three pillars of worship mentioned above]. For example, the one who worships Allaah, the Exalted, with love alone.

Similar to this is the one who worships Allaah by means of hope only, such as the Murji-ah [15], and similarly, the one who worships Allaah by means of fear only, such as the Khawaarij [16].

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You (Alone) we worship, and You (Alone) we ask for help (for each and every thing).” In it is Tawheed al-Uloohiyyah (Allah’s Oneness in His Being worthy of worship) and Tawheed ar-Ruboobiyyah (His Oneness in His Actions, such as creating, sustaining, providing, etc.); **“You (Alone) we worship”**, in it is Tawheed al-Uloohiyyah, [and] **“and You (Alone) we ask for help (for each and every thing)”**, in it is Tawheed ar-Ruboobiyyah [17].

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“Guide us to the Straight Way”, in it is a refutation of al-Mubtadi’oon (the people of innovation in the Religion) [18].

[Explanation:]

[15]: The Murji-ah are so named since they put off actions, meaning: they put them off from the meaning of Eamaan, since al-Irjaa means delay, [as it comes in the Ayah]:

قَالُوا أَرْجِهْ وَأَخَاهُ

“They said ‘Put him off and his brother (for a while)’”

[al-A’rāf: 111 and ash-Shu’arā: 36]

Meaning: “Put off his affair and look into it”. So, al-Irjaa means delay. [Due to this], they are named Murji-ah since they put off and remove actions from the reality of Eemaan.

[16]: The Khawaarij are those who revolted against the Muslim rulers and declared them to be disbelievers [unjustly and without proof], they rely upon the Texts relating to [Allaah’s] threats, declare [Muslims] to be disbelievers for committing major sins less than Shirk and say: “Whoever dies upon them [i.e., major sins, without making Tawbah (repentance) to Allah] will live eternally in the Fire”.

[17]: “You (Alone) we worship”, in it is Tawheed al-Uloohiyyah, and it is: singling out Allah by the slave’s actions for that which has been Legislated for him. This is due to the fact that al-Uloohiyyah means al-‘Ibaadah (worship), and worship is from the actions of the slaves. **“And You (Alone) we ask for help (for each and every thing)”**, in it is Tawheed ar-Ruboobiyyah, since assisting is from the Actions of the Rabb (Lord), Exalted is He, and Tawheed of ar-Ruboobiyyah is the Oneness of Allah with regards to His Actions.

[18]: “Guide us to the Way”, al-Hidaayah (guidance) is of two types: (1) guidance of proofs and direction, as well as (2) guidance of Tawfeeq (divine success) and Tasdeed (uprightness).

The indication of guidance and direction is attainable by all of the creation, [including] believers, disbelievers, and polytheists, since Allah indicated and directed them to the True Way, but the disbelievers did not accept it, [as] He, the Most High, said:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ

“As for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance.”

[Fussilat: 17]

“We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger”, meaning: We clarified for them, so Allah guided all of creation with a guidance of clarification and direction.

The second type [of guidance]: guidance of divine success and acceptance [of the Truth] for the creation, and this is specific to the believers. So, you ask Allah for both types of guidance [i.e., when reciting Soorah al-Faatihah].

“**Al-Mustaqeem (the Straight)**”, meaning: the Just, and the Path of Allah which is Straight, meaning: Just, in contrast to the paths of misguidance, then verily they are twisted, crooked, and contorted. As for the Path of Allah, it is clear and just, whoever walks upon it will be led to Paradise by means of it:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ

“**And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you from His Path**”

[al-An‘aam: 153]

So, you are asking Allah that He guide you to this Path.



As for the last two Verses, benefits discussing the condition of man are contained in both of them.

Allah, the Most High, called them [with] three characteristics: the one upon whom Grace has been bestowed [by Allah], the one who earned His Anger, and the one who went astray [19].

[Explanation:]

[19]: People are either those upon whom Grace has been bestowed [by Allah], those who earned His Anger, or those who went astray. So, those upon whom Grace has been bestowed [by Allah] are those who hold onto knowledge and action, those who earned His Anger are those who held onto knowledge but left off action, and those who went astray are those who held onto action but left knowledge.

You are asking Allah to make you from those whom He has bestowed His Grace upon, and that we are saved from the path of those who earned His Anger, as well as the path of those who went astray. This Soorah is ‘Azeem (magnificent), and for this reason Allah has made it obligatory upon you [to recite it] in every Rak’ah (unit of prayer); for what reason? Due to that which is in it of these secrets [i.e., these hidden benefits and meanings].



الْمَغْضُوبِ عَلَيْهِمْ

***“Those who have earned His Anger”**: people of knowledge who don’t have action with them [i.e., they don’t act in accordance to their knowledge] [20].*

الضَّالِّينَ

***“Those who went astray”**: people of worship, who don’t combine it with knowledge [21].*

The Sabab an-Nuzool (reason behind this Revelation) were the Jews and Christians, but it applies to everyone who is characterized by that [i.e., the two attributes above] [22].

[Explanation]:

[20]: They are the Jews and those who tread this path with them from this Ummah (nation), those who seek knowledge but do not act in accordance with their knowledge.

[21]: From them are the raving, innovating Soofee mystics, all of them enter into **“Those who went astray”**; this is because they are busy with worship and leave off knowledge. They say: “Knowledge distracts you from worship”.

[22]: If the reason behind the Revelation of **“Those who have earned His Anger”** is due to the Jews, and **“Those who went astray”** is for the Christians, the admonition is not specified by the means [of Revelation] since the wording is general [i.e., the reason for the Verses being revealed - the Jews and Christians - doesn’t mean that it only applies to them, rather, it applies to them as well as those who have the two characteristics mentioned above].

For this reason, some of the Salaf (Pious Predecessors of this Ummah; specifically: the first three generations of Muslims, who are praised in authentic Hadeeths) said: “Whoever becomes corrupt from our scholars has a resemblance to the Jews, and whoever becomes corrupted from our devout worshippers has a resemblance to the Christians”



The third: whoever is characterized by knowledge as well as action, [then he is from] those whom [Allah's] Grace has been bestowed upon [23].

Also, in it of benefits is: freeing one's self from al-Hawl (might) and al-Quwwah (power), since he is one whom Grace has been bestowed upon [24].

[Explanation:]

[23]: He, the Most High, said:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

“And whoso obeys Allah and the Messenger (Muhammad (ﷺ)), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr AsSiddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are!”

[an-Nisaa: 69].

These are the ones whom [Allah's] Grace has been bestowed, so if you wish to be from among them, then combine between beneficial knowledge and righteous actions.

[24]: That is in His Statement, the Most High: “**You (Alone) we worship, and You (Alone) we ask for help (for each and everything).**”, and in His Statement, the Most High: “**whom You have bestowed Your Grace**”, and His Statement: “**Guide us**”, due to the fact that this is a Grace from Allah and not by means of your might or power; He gave you success for beneficial knowledge, as well as success to act upon it. This is from Allah; had your Lord willed, you would have been from of those who earned His Anger or of those who went astray. So, the One who bestowed blessings upon you and took you out of these two groups, and made you to be with the Prophets, the Truthful, and the Martyrs, is Allah - the Mighty and Most High - this is not from your might, nor your power; it is only the Grace of Allah, Glorified and Exalted.

So you are attaching your heart with Allah, and freeing yourself from might and power, except by Allah, Glorified and Exalted. Ibn al-Qayyim said:

Had your Lord so willed, you would have also been just like them

So the heart is between the Fingers of ar-Rahmaan (the Most Merciful)



Just like that, Ma'rifah (knowledge and awareness) of Allah is also in it, upon completeness, as well as negating deficiencies from Him, the Blessed and Most High [25].

In it also is a man's knowledge and awareness of His Lord, as well as his own self [26].

[Explanation:]

[25]: When you think and ponder over this Soorah, you will know Allah, Glorified and Exalted, upon completeness; His Names, His Attributes, and His Graces upon you. So, this will increase you in Eemaan (faith) and Yaqeen (certainty).

[26]: Also, knowing yourself - that you are weak, that you are dependent and in need of Allah, the Glorified and Exalted. For this reason, you recite this Soorah and repeat it in every unit [of prayer], as you are in need of it; because in it is this great Du'aa (supplication), which, if Allah accepts it from you, you would be happy in this life and the Hereafter. When you are heedless of it and don't use it, then it will not help you in any way.

This is from the things that confirm that the slave [should] ponder over the Quraan; specifically this Soorah, [as] Ibn al-Qayyim said:

Ponder over the Quraan if you desire guidance

For knowledge is under [i.e., a result of] pondering over the Quraan



So if there is a Rabb (Lord), then undoubtedly there are Marboob (those who are nurtured by Him) [27], and if there is a Raahim (One Who is Merciful), then undoubtedly there are Marhoom (those who receive His Mercy) [28]. If there is a Maalik (Owner / Sovereign King), then undoubtedly there are Mamlook (those who are owned by Him) [29], and as there is a ‘Abd (servant) here, then there is no doubt that there is a Ma’bood (One Who is Worshipped) [30].

[Explanation:]

[27]: “The Lord of the ‘Alamin (mankind, jinns and all that exists)” proves that certainly the One Who nurtures is the Khaaliq (the Creator) and those who are nurtured are the Makhloq (creation) - creation of the Lord of all that exists.

[28]: “The Most Beneficent, the Most Merciful”, as there is Raahim (One Who is Merciful), then without a doubt, there are likewise Marhoom (those who receive [His] Mercy), which is the creation, while the One Who is Merciful is Allah, and the Marhoom are the creation.

[29]: “The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)”, so as there is a Maalik (Sovereign Owner and Ruling Judge), then there is likewise one who is Mamlook (owned and judged), and he is the slave, as well as the rest of the creation.

[30]: When there is an ‘Abd (slave), then without a doubt there is a Ma’bood (One Who is worshipped), and He is Allah, Glorified and Exalted.



Also, if there is al-Haad (One Who Guides), then no doubt that there is one who is Mahdee (one who receives Allah's Guidance) [31]. If there is a Mun'im (One Who bestows His Grace), then undoubtedly there is a Mun'am 'alayhi (one who receives Allah's Grace) [32]. If there are those who earned anger, then no doubt that there is al-Ghaadib (One Who is Angry) [33].

[Explanation:]

[31]: “Guide us to the Straight Way”: when there is a Haad (One Who Guides), and He is Allah, then there is also a Mahdee (one who receives guidance), and he is the slave.

[32]: “You have bestowed Your Grace”: in this there is a Mun'im (One Who bestows His Grace), then no doubt that there is a Mun'am 'alayhi (one who receives Allah's Grace), and they are all the slaves.

[33]: “Not (the way) of those who earned Your Anger”: they are the Jews and anyone who treads upon their way - from those who learn but don't act [upon their knowledge]. No doubt that there is a Ghaadib (One who is Angry), and He is Allah, the Glorified and Exalted, and al-Ghadab (anger) is from His Attributes. So, He gets Angry, Displeased, and Detests. The one who earns His Anger, who He Detests and is Displeased with is the creation who disobey and oppose the Commandments of Allah, the Glorified and Exalted.



As there is one who is Daal (astray), then without doubt, there is Mudil (One Who allows others to go astray).

So, this Soorah includes [Tawheed of] al-Uloohiyyah (Worship), ar-Ruboobiyyah (Lordship), as well as al-Asmaa was-Sifaat (the Names and Attributes), and also the negation of any deficiencies with regards to Allah, the Mighty and Majestic [34]. [It] also includes knowledge and awareness of 'Ibaadah (worship) and it's Arkaan (pillars) [35], and Allah knows best [36].

[Explanation]:

[34]: As it has preceded, in it are the Three Types of Tawheed, which are [the components which make up] Tawheed: al-Uloohiyyah (Worship), ar-Ruboobiyyah (Lordship), al-Asmaa was-Sifaat (the Names and Attributes), as well as a negation of any deficiencies and imperfections from Allah, the Most High; this is Tawheed.

[35]: And in it is love accompanied with humbling oneself / subservience, hope and fear, so these are the Arkaan ul-'Ibaadah (pillars of worship).

[36]: And may the blessing and peace of Allah be upon our Prophet Muhammad, and may Allah reward him with good for what he clarified and explained.



Questions and Answers

Question: May Allah be good to you virtuous Shaikh, this questioner asks: we read and hear about the Murjiatu al-Fuqahaa, so I hope for clarification of that.

Answer: Murjiatu al-Fuqahaa (Murjiah of the Jurists), or Murjiatu Ahl as-Sunnah (Murjiah of the People of the Sunnah): they are the Hanafiyyah; the reason is because that Eemaan (faith), according to them, is [only] statement of the tongue or the belief of the heart. As for actions, they say: verily, it does not enter into the reality of faith, but it is rather a Shart (condition) or Mukammil (completion) of faith. For this reason, they are named Murjiah, since they delay actions from being included in the name of faith, and are called Murjiatu al-Fuqahaa, or Murjiatu Ahl as-Sunnah.

Without a doubt, this is a mistake. What is important is that they are the lightest type of al-Murjiah. So, al-Murjiah is of four types:

[The first:] the most evil and hideous type are al-Jahmiyyah, who say: Faith is just knowledge / awareness in the heart, even if one doesn't believe. This is the most evil of Irjaa.

The second: those who say: Faith is only belief in the heart without any pronounciation / affirmation of the tongue. This is the statement of al-Ashaa'irah.

The third: those who say: Faith is pronounciation of the tongue even if one doesn't believe with the heart. This is the statement of the Karraamiyyah.

The fourth type: those who say: Faith is belief with the heart and pronounciation / affirmation of the tongue. These are al-Hanafiyyah.

Question: is loving and befriending the Kuffaar (disbelievers) [an act] of Kufr (disbelief)?

Answer: loving and befriending the disbelievers is impermissible and void, and when a person loves what they are upon of disbelief, he becomes a disbeliever.

Question: May Allah reward you, a questioner asks: the statement of the author, may Allah have mercy upon him, in *ath-Thalaathatu Usool (the Three Fundamental Principles)*: "It is obligatory upon every male and female Muslim to have knowledge of these three matters". Are these three matters the limit of what is obligatory to have knowledge of with regards to al-'Aqeedah (creed)?

Answer: These are from the most important matters relating to creed [i.e., there are more knowledge-based matters of creed which are obligatory upon every Muslim to know other than those three].

Question: May Allah reward you, some of those who watch matches / games become late for Salaah (prayer) in congregation, and that is to the extent that they do not miss anything of the match, so is this criticizable with regards to their Tawheed and love for Allah?

Answer: Yes, this decreases their Tawheed, since they advance their love of matches over obedience to Allah, the Exalted and Most High. They advance their love of matches and watching it over what Allah Loves.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ

“Say: if your fathers, your sons, your brothers . . .” [at-Tawbah (9): 24]

Question: Does therapy / treatment by Ruqyah and other than it from the means of therapy decrease one in Faith?

Answer: Treatment with permissible medicines is a means from the many means that are permitted to take, along with reliance and trust upon Allah, the Exalted and Most High. So, do not leave the means and take at-Tawakkul (trust and reliance in Allah) only, and do not take the means and leave of at-Tawakkul, but rather combine between the two. This is the way of the people of Faith - combining between acting upon the beneficial means along with at-Tawakkul on Allah, the Exalted and Most High, and treatment is a permissible means.

Question: Clarify for us how the love of a father for his children is combined with the love of Allah, the Most High.

Answer: Yes, when love of them conflicts with the love of Allah, and love of them is given precedence over the love of Allah, then this is the thing that has a threat / warning in it. So, when congregational prayer is left off due to obeying offspring or anyone from the creation, then [this is an example] of their love being given precedence, or leaving off striving in the path of Allah and it is required from you, or leaving off migration for the sake of enjoyment in the motherland, child or residence, then this is from giving precedence to these things over the love of Allah.

And all praise is due to Allah, Lord of all that exists.

